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have received in Germany the recognition which has been awarded Dr. Gregory. He it is to whom has been entrusted the work of carrying the new edition of Tischendorf's New Testament through the press. Under the title given above, Dr. Gregory furnishes in each number (1) a list of the latest German theological books,—the full title, author, style of binding, place and name of publisher, date, and price being given in each case ; (2) a list of the new foreign theological books, with the same items ; (3) a list of articles bearing upon theological questions, which appear in recent Reviews, Journals and Periodicals of every country, including the name of the author, the title, the number of pages ; (4) a list of the recent Book-reviews published in the various Reviews, Journals and Periodicals. One will appreciate the magnitude of the work when it is known that in a single issue as many as one hundred and ninety different entries are made. Let us take pride in our American scholarship, in view of the recognition which it has received in this and similar instances.

**Scholarly Ministers.**—That is ministers, who, at the same time, may fairly be called critical scholars. Are there any such ? Is it possible for a man to preach and yet be scholarly ? Is it not necessary for every minister to make up his mind, once for all, that if he preaches, he must give up study, or that if he studies he must give up preaching ? To be sure he may read the papers, he may keep acquainted with the political and scientific questions of the day, he may read the Review-Literature, including Homiletic Monthlies, he may also do light reading, and perhaps keep up his classics and learn German and French, but as for *study*, whether theological, historical, or exegetical, it is quite out of the question. How can he be expected to *study*, with all the cares of his parish upon his shoulders ? Besides, there are other men who have nothing to do but to *study*. The pastor can with little trouble make use of the results of their study. A is an eminent scholar, (he does not preach) and he says that this doctrine is correct, that this event took place at a certain date as the result of certain agencies at work at that time, that the meaning of this text is undoubtedly so and so. Is not this sufficient for any pastor ? What right has he to dispute A's opinion ? To be sure B holds views that are exactly opposite, and B, too, is recognized as an eminent scholar. But that is a matter of no moment; either view will answer. The pastor cannot be a scholar. He must allow some one else to decide all these questions for him. How can he decide as to the meaning of a text when the leading scholars disagree ? He must let all such texts alone, and must confine himself exclusively to those about which there is no difference of opinion, or better, if he will scrupulously avoid the study of all texts he will never learn of these disagreements, and will thereby be saved a world of trouble. Without a doubt preaching is preaching, and scholarship is scholarship. The preacher who spends valuable time in studying Hebrew roots, or Greek constructions, with the vain hope that possibly it will aid him to know the exact meaning of this word, or the correct force of that construction,—such a preacher has missed his calling. If he takes pleasure in such work, it is clear evidence that he was called to be a scholar, and not to preach.

**A Conservative Attitude.**—It is the purpose of THE HEBREW STUDENT, as already announced in a former number, to maintain a conservative attitude with reference to all theories and speculations, whether in the line of the "higher"

criticism or not. This purpose, upon various occasions, has been emphasized. At the same time, however, it has been the purpose of the journal to allow free discussion of these questions. In accordance with this policy, the first four numbers contained by Dr. Curtiss a translation of the latest views of Pentateuch criticism as held by Dr. Delitzsch. It was believed that THE HEBREW STUDENT could serve its patrons *best*, by informing them from time to time of the various phases and changes which are taking place in this "new" science. No good reason for changing this policy has, as yet, presented itself. We are aware that, in the estimation of some, this is publishing error in order to confute it. To us it seems otherwise. It is rather the becoming acquainted with new ideas for the purpose of sifting them. The most common newspaper paragraph of the day runs thus: "C. F. Keil is at present almost the only important German Old Testament scholar who holds fast to the Mosaic authorship of the entire Pentateuch." If this is true, and there is no ground whatever for disputing the statement, is it not time that the facts in the case, the *views* which these learned, and in many instances, truly Christian scholars hold, should, at least, be known to our ministers? Is it to be regarded as a dangerous policy to publish facts? Let it be understood, once for all, that THE HEBREW STUDENT, in publishing articles written by men who entertain these views, or articles containing translations from such writers, does this not to propagate the views presented, but in order to bring them to the notice of American ministers and scholars, that the truth which they contain may be discovered in the mass of speculation which surrounds it. It is only by unrestricted discussion that this end will be reached. If our present views are correct, they can surely be established. If they are incorrect, we ought to be aware of the fact. While, however, we reserve the privilege of publishing what we believe to be honest and sincere discussion on either side of these questions, we disclaim all responsibility for the views put forth by our contributors. This matter is referred to, at this time, because, probably, the present number will be thought, by some, to contain matter of an objectionable character. Certain views of Delitzsch, Orelli, Strack, and Horst are given, but in every case they are accompanied by the criticisms of those who, with perhaps a single exception, will at once be recognized as strictly conservative. We trust that our position will not be misunderstood.

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**The Society of the American Institute of Hebrew.**—At a meeting held at the Grand Pacific Hotel, Chicago, Jan. 20th, there was organized what will henceforth be known legally as "*The Society of the A. I. H.*" The Society consists of one thousand shares, which are held by about one hundred and twenty-five clergymen and laymen, representative men of nearly every evangelical denomination. The reader is referred to the second page of the cover for the names of the officers of the Society and for a statement of its aims and purposes. It will not be out of place, perhaps, to mention here a few of the facts connected with the origin and organization of this Society:

1. *Within two years* the "Hebrew Correspondence Club," which began work Feb. 14th, 1881, with forty members, has grown into *The Hebrew Correspondence School*, with its four Courses, and over five hundred members. The plan is no longer an experiment. What seemed to many to be utterly impracticable, viz: to teach